

THE STELLAR



THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

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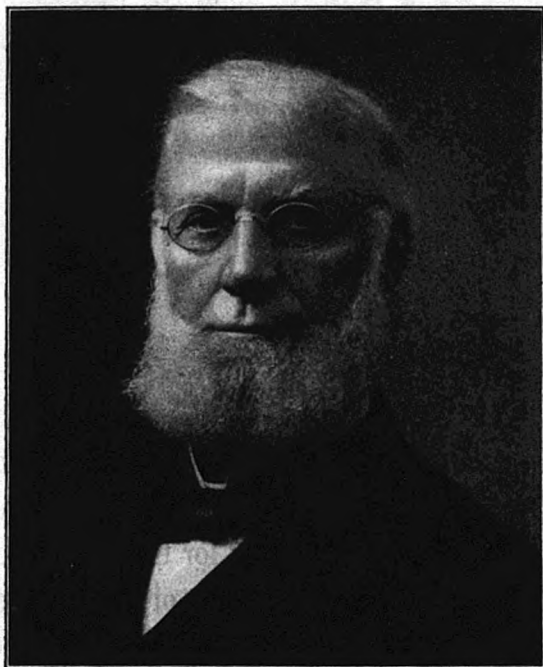
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SCIENCE AND KEY OF LIFE

BRIEF DESCRIPTION

Volume I introduces the subject of Planetary Influences, Electric and Magnetic, Defines Fate, shows that "thought is the Builder," and each individuality is a law unto itself.

"Divine Years" and Ages, the Pyramids and the mathematical principles upon which they were built; Elysian mysteries explained, also phenomena of the variable stars, among them the Star of Bethlehem, form chapters full of interest.

It contains horoscopal figures of Oliver Cromwell, William Shakespeare, Napoleon III., P. B. Shelley and Emile Zola, which cannot fail to be of great interest to students.

The effect of different Polarizations of Sun and Moon on character form chapters of importance. This science substantiates through the working of divine law the ethical teachings of the Nazarene.

The esoteric side of Astral science is presented and it is but inadequately described when we state that volume I introduces the reader to a new and marvelous field of thought, broadening and elevating beyond expression.

VOLUME II.

Volume 2 contains 245 pages of subject matter whose interest grows upon the reader as he follows the author through chapters upon the life principle and health, the several parts of the body as governed by certain signs; the influence of the Natal Star, "for every human soul there is a Natal Star; sooner or later each one shall set out in search of this Star." It contains a horoscope of Jesus of Nazareth and the truth regarding his supposed supernatural birth is clearly revealed; also horoscopes of Marie Antionette, George Washington, Lord Byron, Michael Angelo, Napoleon I. and Charles Guiteau. Also marvelous information relating to musical tones, color vibrations, their connection with Planetary Action and their wonderful symbolism of Human Progress. Genesis explained and illustrated. The successive gaseous, vegetable and animal waves. Those interested in studying life's great problems will receive new light of incalculable value in reading these volumes.

VOLUME III.

The third volume contains a complete Astrological Dictionary in addition to chapters on eclipses and their effect in various signs, also the sun and moon, together with chapters on Election and Horary Astrology, the strength and influence of each planet, the sphere and orbit of each, as well as examples for taking sidereal time. Horary Astrology is fully elucidated. It shows the auspicious times for commencing any undertaking, and contains tables giving the rule of the planets each hour of the day, with numerous charts and examples, also how to reduce mean to sidereal time. Colors of the different planets and Zodiacal signs are given. It contains a valuable treatise upon marriage.

VOLUME IV.

This volume is complete in four parts and contains 350 pages. Part one eight chapters of intensely interesting information regarding the faces of the signs, and the effect on character indicated by the planets when posited in the twelve houses and signs. These chapters must be read to be appreciated.

Part two chapters on Hindu Astrology and others relating to the periods, sub-periods and inter-periods of the planets and concerning the judgments of planetary periods.

Part three deals with the planetary influences that denominate the physical form, have only to do with human evolution; the soul's pilgrimage through matter is graphically depicted in language that is free from the dryness of technical terms and awakens a realization of the Supreme Wisdom from which all existence flows. Every intelligent mind should come in contact with the vast field of thought which this work opens to view.

Few have any knowledge of the number of fixed stars, suns, the centers of other solar systems. Part four deals with this subject of fixed stars, giving tables of their magnitude, latitude and longitude, also the nature of their influence. His-

torical characters almost invariably have one or more of these fixed stars prominent in their charts at time of birth and every vibration created by planet or star is essential to the progress of the human race.

VOLUME V.

Volume five, *Astro Physiology*, a science of the greatest importance to the evolution of humanity from disease and suffering. The celestial influences are no less potent in the art of healing than in the art of navigation, in which it is universally known that through heavenly bodies (the sun, moon and stars), the navigator is not alone able to ascertain his whereabouts on the ocean, but the nature of the weather, the tempests, calms and atmospheric changes to which he is to be subjected.

So may the physician evolve from the practice of an art which is at present a mere practice of chance—to a truly scientific system based upon clear first principles which will invariably point to the cause of each malady, to its remedy if there be one, and how to avoid its redevelopment and to maintain good health. It treats of the healing power of Electric, Magnetic, Color and Tone vibrations. No physician can intelligently treat the ills of human life if he be unacquainted with the science of *Astro Physiology*.

VOLUME VI.

This volume is a continuation of this series, and treats of the significance of numbers, directions, aspects of planets; the aura of the human body, objective and subjective concentration and many other subjects of interest and vital importance to students of the science of Planetary Influence. This work inspires the mind to seek further knowledge of the laws that govern all life.

Mr. Henry Clay Hodges, the compiler of this great work, has voiced the inquiries of ages of thoughtful humanity in the Great Question on the back of this journal.

A Few Opinions of the Press Upon This Great Work.

The most comprehensive of all books is the one entitled "Science and Key of Life," is intensely interesting from cover to cover, requiring but very little application to fully understand the subject.—*The Psychic Era*, Detroit.

Henry Clay Hodges, of Detroit, Mich., has been for years making scientific study of electric and magnetic influences as caused by planetary movements and the great laws of attraction and gravitation as operating through interstellar space. The effects of different polarizations of the sun and the moon produce great effects on human life. The art of navigation is closely connected, Mr. Hodges believes, with these influences and currents in aerial space. In a new work called "Science and Key of Life," Mr. Hodges discusses these great laws from both the astronomical and the magnetic side. Electric and magnetic phenomena are shown to be related to sidereal changes. This work is one of remarkable scope and power, on both the scientific and the psychic phases of life and progress.—*Lillian Whiting*.

This work makes the whole subject clear, puts it in harmony with modern science, illustrates it by profound philosophy and historical examples, and is in accord with all the latest developments of thought and research.—*The Occult Truth Seeker*.

It is a question if anything on this subject has been written which is as scientific and rational, and on so high a plane as the "Science and Key of Life."—*Chicago Inter-Ocean*.

According to Henry Clay Hodges, of Detroit, the influence of the stars is superior to all but the free will of mankind, and an astral chart will enable its owner to unfold the power within himself and combat all hostile influences. To his mind it is every one's duty to have his horoscope cast, for the reason that one's character is absolutely governed by astral influences, and crises throughout his career occur when the stars that governed his birth come in certain hostile or favorable juxtaposition. "Science and Key of Life" is the title of Mr. Hodges' book. It represents the study of a long life and is illustrated with numerous horoscopes of famous men, which demonstrate to the satisfaction of the author that the dominant influences of the heavens had more to do with brilliant successes or disgraceful failures than the efforts of the men themselves.—*Chicago Record-Herald*.

THE STELLAR RAY

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The science of life, the study of the working of the divine mind in nature, of the evolving life within the changing forms, is the torch which is to throw light on the many problems of life and the invisible worlds, in search of the explanation of the visible; thus to render materialism impossible, by completing the half-truths upon which it rests, to disperse superstition by illuminating dimly seen facts of nature.

* * * *

We may ask, then, what is the object of life? Few see aught but sixty or seventy years of struggle, and at the end have a little experience, generally bitter, if it has come too late to be of service. We have learned that it is better to do unto others as we would they should do unto us; that humility, love and the spirit of brotherhood are the only qualities which exist without change, throughout our years, and ere we can apply it, we have to leave. If we could only begin life with that knowledge how differently we would have faced the position.

* * * *

Editorial Department

The Aura of the Human Form.

Continued from Page 412, October Stellar Ray.

HENRY CLAY HODGES.

"Every human being is surrounded by a force, a vibration, peculiar to that individual alone, that is a luminous mist, called the aura."

We now pass on from the health aura to that of animal desire. This is controlled by the planet Mars and the Moon, in the same manner as the health aura is ruled by the Sun; this aura is very changeable in its color and vibration. With the majority of individuals, who are living on the lower planes of life, this aura is light colored, scarlet and red predominating.

The natural aura surrounding the physical frame is rather complex in form, color and vibration, and to one who is clear sighted it may be seen as a luminous cloud extending to varied distances from the physical body, from two inches to two and three feet. It is generally oval in form and in ancient writings is referred to as the auric egg. In the majority of cases it has no well-defined outline but the outer edges gradually fade into invisible vibrations.

A close study will show that it possesses several distinct component parts, which are really matter in different states of vibration, and that each of them appears to be distinct from the other, in fact, a separate aura, and it would seem, that if the others were withdrawn, to occupy the entire space of the entire aura itself.

When the individual has attained the higher understanding of life in the mortal or spirit, and really lives in accord with the same, there will be seen seven of these seemingly distinct auras, while in many instances there may appear to exist only one or two, depending upon the extent of the soul expression from the within, or whether it is buried in the animal nature. In viewing this aura, the individual who can

discern these finer vibrations cannot perceive beyond five; (that is, the individual who is manifesting in the mortal life).

In a further consideration of the aura of the human form and the soul itself, we have found that of the seven belts or rings of atmosphere the lowest and most material is the one associated with the physical or matter form and which is termed the health aura, and it will be found by those who are able to see it, that the general coloring and appearance with regard to form is found to harmonize with the healthful condition of the physical body.

The next separate aura is the magnetic, although in a sense the magnetic and health auras may be considered as one, as they are mutually interactive at times and the conditions of the one act upon the other.

Then comes the desire aura, which is under the domination of the planet Mars, and to the individual who can discern these vibrations, this is the mirror that reflects each and every desire.

The emotions and feelings are expressed in this aura, which is more readily perceived by the clairvoyant than the other auras, and from it are sent out vibrations for good or evil which are created and set in motion by the will in expressing the desires and feelings.

When good thoughts are sent out in a purely unselfish manner, good is the result. When gratitude and love go forth, good results therefrom, sending beneficent vibrations to humanity that assist the onward progress of the world in the unfoldment of the soul forces.

On the other hand, thoughts of evil and wrong to others have the opposite results, and from the low order of the animal nature such as maliciousness, anger, jealousy, envy and spite, are sent out vibrations which cause sorrow, discontent, unhappiness, pain and affliction, that retard the wheels of progress in the world's evolution. Through the study of the human aura may be aptly

explained how the chains of fate are forged about the native, binding him closely to the sorrows and unrealities of life. It gives the explanation of how the individual can and does create his own destiny and demonstrates that he alone is responsible for his spiritual and physical condition.

Thus will be seen the absolute necessity of cultivating only good thoughts, for although all thought vibrations will finally be merged into good by their contact with the good sent out constantly by those who are living in the higher understanding and true wisdom, both in mortal and spirit, the evil thought does its mischief and is so much more poison to be purified. Thus the law finally masters although the pain and suffering cannot be calculated by the finite mind, but the lesson must be gained no matter how bitter the experience nor what the cost may be. All thought sent out finds existence according to the will back of the thought and the wide spreading result of its activities during the time it is in existence. Thus again we see the truth expressed, as a man sows so likewise shall he reap.

Following will be descriptions of different auras, the effects of thoughts and emotions, visible to the clairvoyant.

The Traveler Toward True Greatness

The development of the higher faculties of human individuality is indicated by certain signs that differ from the physical manifestations of growth in that they are invisible to the casual observer, and may not always be recognized by the individual himself until a certain experience reveals to him his whereabouts on the highway to a broader existence.

We believe that a glance at some of the landmarks, sacred to the human individuality on its voyage to greatness may be interesting and helpful to Stellar Ray readers.

These subtle indications of progress must be described through simile, for as yet we have no familiar terms in our language defining the stages of progress reached by the awakened consciousness.

There comes a time when the traveler toward true greatness reaches an elevation from which he looks out upon a scene that the sunlight of truth has trans-

formed into a peaceful one, radiant with nature's beauty, from one of darkness and filled with seeming perils. All nature is clothed with a mystery and charm before unnoted. The songs and activities of birds with their nests swinging from the topmost branches of lofty trees, awaken a responsive note of courage and freedom in his being. The dignity and beauty of God's trees; the marvels of creation from the blade of grass to the radiant sunlight, impresses his mind as never before. The occult faculty of observation, having become inherently active, is doing its work broadening the outlook upon life as manifested in nature.

Every traveler will recognize this landmark if he has yet passed it, and he will call it to memory when fear and doubt crowd about him; finding that it has a magical power to scatter the enemy.

Further on the journey there comes a day when he meets his fellow men with a new sense of kinship; a day in which, although his dealings had ever been exact in demanding only his just dues, that this sense of justice becomes doubly keen and in business routine, while pressing his claims for prompt remittances, there comes a clear call vibrating throughout his being with authority, the command "Exact of yourself what you demand of others." The subtle inner faculty of recognition has awakened never to lie dormant again.

The psychological meaning of Recognition embraces the recalling of what once was known, hence his fellow men seem like kinsmen from whom he had long been separated, and well springs of kindness and helpfulness are stirred within his consciousness so that he never forgets this day of recognition.

This marks a stage in his progress where the psychic faculties of Observation and Recognition, having unfolded to activity there follows an experience like this: Under the impelling influence of some scene of nature's grandeur and beauty, under the spell of a master musician, at the sight of an act of sublime heroism, or whatever thrills the finer sensibilities to their depths, as if by magic a new light floods his mind. It is the Light of Realization revealing to his entranced vision the pos-

sibilities of achievement and joys in this life, *here and now*, far transcending the vague dreams of a future "heaven" of existence. The earnest seeker after true greatness never forgets the waking of the marvelous inspiring occult sense of Realization.

The Awakening.

BY BERT HUFFMAN.

I have seized the winging prairie breeze,
I have harnessed the sunshine fair,
I have caught the secrets of flowers and trees—

I'm their comrade, everywhere!
And now I shall live as I've never lived;
I shall dream as I've never dreamed,
For the World and Life and Joy and Faith
Are greater than ever they've seemed!

The secret soul of the Open Plain,
The thrill of the Dawn, divine,
The mystery of the world's wild strain—
Have entered this soul of mine!
I know each infinite height afar,
And the tender flower at my feet
Has gleamed for my life as a beacon star,
Tender and strong and sweet.

And the selfish problems fail and wane
As I look on their sodden face—
For here on the fair, free Open Plain,
They have no dwelling place!
And clean and clear as a crystal cup
Filled, brimming, with rare old wine
In a dazzling daybreak lifted up,
Is this new-found Life of mine!

And forward, ever, I'll gladly sing;
No longer shall fears enthrall—
For I am Comrade to Everything,
I hear every far away Call!
And strong and brave in this broader Faith
I know that the race of men
Could live as gods on the gladsome earth,
Forever and ever, Amen!

—Langdon, Alberta, Canada.

The most beautiful thing in life is attainment and resemblance to the divine. Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.—*Science and Key of Life.*

Extracts from the Sermons of Two Methodist Bishops.

The following extracts from sermons of two eminent Methodist Bishops recently delivered at a conference in this city are quoted because they voice truths which find a responsive chord in all intelligent minds. Bishop Warren spoke of the "Law of Love" and Bishop McDowell upon the "Parable of the Sower."

The Law of Love.

"As there is one fundamental law of attraction and gravitation in the material universe," he said, "so in the development of humanity there is one fundamental law, 'thou shalt love the Lord thy God and thy neighbor as thyself.' This is the fundamental, necessary law for the best existence that can be had in this earth. There cannot be any real greatness of soul without this fundamental law of love, no possibility of the highest life.

"The really great men of the world who have added something to the world's happiness and worth, are the men who have possessed, in some measure, this love of mankind. Look at John Wesley. Some of us even now, do not appreciate what a really great man he was. He not only advanced a full and free salvation but he broke the fetters from education in England and gave it to the poor."

The Parable of the Sower.

"This parable is at once the most depressing, the most discouraging and the most glorious of all the utterances of Jesus.

"You can read it so as to cut the nerve of endeavor and you can read it so that this meeting house will not contain your joy in its glorious opportunity. You want to get out of doors where the world is big to shout your joy for some of the seed fell on good ground and brought forth much fruit, some forty, some sixty and some a hundred fold."

"But what of the sower himself? There are some careful students of the soil who lack the spirit and the energy to sow. But this sower of the parable went forth to sow. Despite all the difficulties, he did what he was sent to do."

"Now you cannot sow your own field full unless some of the seed falls into other fields. Let us scatter abundantly the seeds, of truth, love, kindness and mercy. There is enough of it. The finest thing our planet has seen is the man with the seamless robe who wanted to do good and had the courage to try it."

How Cures are Effected Through the Chemistry of Life.

Dr. Carey says: "The human body is a receptacle for a storage battery, and will always run right while the chemicals are present in proper quantity and combination, as surely as an automobile will run when charged or supplied with the necessary ingredients to vibrate or cause motion."

There has been so much interest manifested by Stellar Ray readers in Dr. Carey's articles on the chemistry of the body, that we are pleased to announce that this important subject will be continued by him during the coming year.

Dr. Carey is a thorough biochemist and claims that "the position of the sun, at the birth of an individual, regulates the vibration and circulation of blood of the native. The cell-salt corresponding to the sun sign is consumed more rapidly than other minerals, hence a deficiency may arise that produces effects called disease."

These brief articles contain much helpful information regarding the health and vital force of people born under the different signs, which should enable many to find the cause and the cure for diseased conditions.

A Free Health School.

Robert Bryan Harrison, of Atlanta, Ga., is forming a free school for health in the city of Columbus, Ohio, similar to one successfully conducted by him for six years in Atlanta, Ga., and has already an average attendance of 40 members. The meetings are held at 3 o'clock Sunday afternoons. Those who wish to join this movement wherever they may be, should write to Mr. Harrison, Columbus Ohio, P. O. Box 287.

Rank and power are good in their place, but to possess the qualities of truth, love and wisdom is more desirable. The greatest

good is done by those who are truest to themselves, their neighbor and creator.—*Science and Key of Life.*

Afterglow.

BY ALLEN ROSENKRANS, PENFIELD, PA.

The sun has passed beyond the hill,
But light still lingers in the sky,
And all the chords of being thrill,
Beneath the glory from on high.
So when our lives shall pass from sight
And move no more in earthly view,
Our sunset sky will glow with light,
If we were strong and brave and true.

The Old Barn.

The ancient barn with its clapboards gray
Has for well-nigh fifty years
Sheltered its wealth of fragrant hay
And wealth of golden ears.

The swallows dart thro' the open door
Just the same as in years gone by,
When we rode around o'er the thrashing-floor,
And trod out the wheat and rye.

On rainy days oft a merry throng
Of children gathered here,
And with hunting eggs and games and song,
The gloom gave way to cheer.

In its lofty mows we often played,
In the days of long ago,
And peered 'neath the rafters half afraid,
Lest some goblin lurked below.

Hail! dear old barn, 'neath thy shelt'ring eaves

Sweet echoes dwell, and sing
To my list'ning ear, and my heart receives
Fond mem'ries of youth's glad spring.

From October FARM JOURNAL.

An ingenious employment of the phonograph, by the way, was suggested by an inventor some time ago. This was for curing children of the habit of crying upon the slightest provocation. The child is made to cry into the instrument, and when he is calm the record is served up before the whole family. It is said to be a perfect cure.

Contributions

Thanksgiving at Pole Green.

BY MABEL GIFFORD SHINE,

Route 1, Richmond, Va.

In stories, lonely folk go out and invite some other lonely mortal or mortals to share their Thanksgiving with them, but there actually was no one at Pole Green of whom Eldora Meekins had any knowledge, that was not blessed with a family. Even Josiah Strong, who lived in a cabin in the woods a mile from the main road, had a crippled brother, and six dogs and four cats to help him give thanks on Thanksgiving day.

"No," said Eldora, bitterly and sadly. "I have no one to be thankful with, and—nothing for which to be thankful."

A long time she sat there in the wooden rocker, by the west window. The swift twilight of November descended and shut out the barn and clothes-line posts and the pump.

A soft, golden light began to glow in the room. Out of the window no moon was to be seen; not even stars; no glow could come from the kitchen stove. Wondering and fascinated Eldora gazed at the light. It grew and grew and filled the room.

Presently faces began to appear. Loving, bright faces. "Who are you?" asked Eldora, bluntly; she was not imaginative or sentimental.

"We are the friends who have enjoyed all the sunsets with you," said a voice; Eldora could not tell which one spoke.

"How could that be?" said Eldora, "when I never set eyes on any of you before."

"Kinship of mind makes presence," said the voice. "Those who think of like things and love like things are together."

Eldora meditated a little, while she looked into the kindly, happy faces, and her lonely heart began to warm and expand in the friendly atmosphere. Then timidly she ventured to say, "I suppose you are folks I used to know who have gone to heaven."

"Oh, no!" answered the voice, "we all live right here in this world. Now I live

in Ohio, and the lady at the extreme right lives in Virginia, and the grandmother next to her lives in Maine, and the young girl next to her lives in California. Then the student on the left lives in Massachusetts, and the opera singer (O, yes, some of them love sunsets to) lives in France, and the tall man with the hoe lives in Australia. And many more are here from all parts of the world. We are all with each other when we enjoy the sunsets."

Then the faces faded and new ones came. "And who may you be?" asked Eldora, with lively interest.

"We love to read Whittier with you," was the reply. "What delightful times we have had together. Let's have a reading right now."

"Hold on," cried somebody coming in with considerable bluster, "some of us haven't had any supper yet; supper first and then Whittier."

"Why!" cried Eldora joyfully, do you really take supper with me?"

"Every blessed night," said the blusterer. "And you never knew? Kindred souls are always with each other. Whoever enjoys anything that you enjoy is enjoying with you and you with them."

Just then a troop of merry children ran in with baskets and garlands of flowers. Eldora stretched out her arms and they ran twining the garlands about her. "Oh, where did you come from?" she cried, her heart overflowing.

"We are never away," they replied. "We are the children you love. We live in your garden all summer and tend the flowers you love, we live by your hearth-fire all winter. All the children everywhere are here with you, because you think of them and love them. Can you understand that?"

Eldora was quite bewildered, but so happy; the coldness and loneliness in her heart was all gone.

A more sedate group came in and all looked at her with eyes of love. "We," they said, "are the very special friends who live nearest you."

"The friends for whom I have always wished and knew not that I already had them," said Eldora, grown wise.

Several beautiful maidens came in, and the voice of the invisible speaker explained, "There are your wishes come true. This one with the music roll represents the songs you sing.

"The songs I wished to—" began Eldora, she remembered that she had in reality always been singing them.

"This one with the laurel crown represents the books you have written for the uplift of humanity."

"Oh," cried Eldora, between smiles and tears, "and I never knew I had written them."

"We all work together," said the voice, "all of us who want to do the same thing. It is impossible for anyone to live to himself alone."

"And this?" asked Eldora.

"This group represents all the good you have done."

"All the good I wanted to do but never had a chance to do," corrected Eldora.

"All you wanted to do you accomplished," replied the voice. To deeply desire, in the real world, is to do."

"O, thank God, thank God!" cried Eldora, "that my life has not been useless."

"Thankful!" said someone. And another, "Thankful, at last." And another, "She has found something for which to be thankful." And still another, "And someone with whom to be thankful."

Eldora started and looked with suddenly comprehending eyes. She opened her mouth to speak, then shrank back and pointed to the golden light beyond the others. "There is someone who died a long time ago."

"Why not," said the voice. "The dead are alive. There is no difference in the kinship of souls, whether they have the earth garment or have dropped it."

Eldora was silent for a moment absorbing this startling revelation. Then she asked, "How did it happen that you all came, I mean, appeared at this time, I never saw you before."

And a chorus of voices chimed, "Your wish! we are your Thanksgiving Wish."

The following day was Thanksgiving and Eldora went about with an illumined face and buoyant step. She nodded and talked at times, and at times seemed to be listening. She set out her extension table and laid plates for a company, and passed the food in a strange fashion. She cracked nuts by the fire, and asked conundrums, and laughed at the answers; she sang hymns to the accompaniment of the old melodeon, and lastly settled herself in the wooden rocker; (the rocker which had been handed down for four generations) for a fireside reverie.

A knock came at the door, and a neighbor entered. "I stole out for a few moments," she said, for I kept thinking of you, I know you must be dreadfully lonely."

"I have had a houseful of friends and relatives today," replied Eldora, "and it has been the happiest Thanksgiving I ever knew."

The neighbor looked amazed, "I had not heard. I am so glad for you she said."

Later in the evening she remarked to her husband, "Eldora is getting strange. She stays too much by herself. We must go over oftener."

But Eldora closed her eyes that night with a blissful smile on her face, and a comforting sense of companionship. She was never more to be alone in her home at Pole Green.

—Mabel Gifford Shine.

Pasadena, Cal., Sept. 20, 1910.

Dear Stellar Ray:

I have received a lot of letters in regard to my story "The Road to the Moon."

One correspondent writes as follows: "Nobody on earth but yourself would ever have even dreamed of such a fools idea as that impossible stunt, 'A Road to the Moon.'"

For the benefit of my too serious critic I am sending herewith clipping from August Science America, the beautiful illustrated magazine published by F. Weber Benton, San Diego, Cal., "A Song Nocturne," by W. St. Clair Creighton.

Now be it known to all that Mr. Creighton and myself are entire strangers. But we both wrote at the same time, one on "Road to Moon," the other on "A Moon Path to the West."

"Outward unmeasured Miles," etc., and our ideas were printed in different magazines, one in Detroit, one in San Diego, about the same date.

August Scenic America went to press about August 24th. I received August-September Stellar Ray August 29th.

Here is a case on which the Society of Psychical Research detectives might find profitable employment.

Dr. George W. Carey,
Pasadena,

P. O. Box 166.

A Song Nocturne.

By W. ST. CLAIR CREIGHTON.

In Scenic America, August, 1910.

Down from the quiet stars
The summer evening fell.
The ocean shimmered with silver bars,
Under the moonbeam's spell.
Her hand was in my own,
And her heart was near to me,
Fondly her eyes upon me shone,
That night beside the sea.

That night beside the sea,
On a moon-path to the West,
We sailed away for the dawn of day;
And the Islands of the Blest.

The sea-breeze kissed her breast,
As the white tide kissed the beach,
From out our hearts ebbed all unrest;
We felt no need of speech.
Like a sweet Aeolian lyre,
Her soul sung back to me.
We felt the pure, celestial fire,
That night beside the sea.

That night beside the sea,
On a moon-path to the West,
We sailed away for the dawn of day;
And the Islands of the Blest.

On a moon-path to the West,
Outward unmeasured miles,
Short is the way, with love confessed,
To the palms of the Blessed Isles.
All amaranth dreams that are
Blown down from Alcione,
Sped our barque by the Pleiad star,
That night beside the sea

That night beside the sea,
On a moon-path to the West,
We sailed away for the dawn of day;
And the Islands of the Blest.

It was not the visible bodies of the sun, moon and stars, but the spirits who dwelt in them that were addressed by the Ancient worshippers of nature.—*Science and Key of Life.*

The Road to the Moon—An Alchemical Story.

By DR. GEORGE W. CAREY.

(*Preceding Chapters in Sept. and Oct.*)

"My teacher conducted me to Moon. We ascended the umbilical mountain by means of a car constructed of a semi-transparent material that she called the coefficient of refraction. I am scarcely able to define that term. If you ask a dozen different scientists to define specific gravity you may be surprised to learn that few, if any, can give a good definition of the term, although each one of the dozen may really know when to use the words.

"If I say that the coefficient of refraction means a substance containing the minimum amount of Mars elements to maximum amount of Venus, Uranus and Neptune, thus rendering it transparent, I will give you an idea of the meaning. After we had ascended about fifty miles the substance of the mountain disappeared and we did not seem to be going up but simply forward on a level; while my feet seemed to tread on a substance if I stepped out of the car. I could not see anything, all seemed like air.

"Endolia explained that while I was changed in the efficiency of refraction in regard to muscle and bone tissue I still had earth density in relation to brain and nerves, which was necessary as I must return and dwell among men for a while. I lost all idea of time soon as we entered upon the level transparent road, but my teacher told me we were twelve hours, according to earth time, making the journey to Moon.

"Moon is inhabited by souls who have passed from earth since the birth of Moon. These souls will remain and be carried to the planetary angle of aries and develop into Moon beings as other souls have developed on Mars, Jupiter and other planets.

"Germs of vegetation are everywhere and the basis of a beautiful world was shown to me by my teacher. When I asked how

Earth would be lighted at night after moon departed she answered, 'Earth will be lighted at night, until another planet is born, the same that it is now during the dark of Moon, lighted by stars and planets only.'

"But Earth remains in perfect equilibrium after the departure of Moon until the birth of another planet. The alchemists, seers, sages and all the spiritually illumined ones who have filled their mission on earth dwell now on Moon, while their stay there is principally a condition of Nirvana or rest, yet these spiritual adepts visit their mother, Earth, at times and are the cause of all the real spiritual phenomena that manifests on earth plane.

"These teachers are now inspiring all advanced thinkers—all who write and talk for peace, brotherhood and the co-operative commonwealth.

"The mighty pull of young planet Moon during the ages that it tugs and strains at the invisible umbilical cord causes it to swing to and fro across the equatorial line. In ancient times Moon or other young planets before our Moon, were known as the 'Serpent' because their course was wavering or 'serpentine.' This irregular motion is due to resistance of Earth to the pull or strain of Moon which causes spasmodic oscillations.

"The solar system swings around the mighty circle of the Zodiac in 26,400 years; thus remaining in each of the twelve signs 2,200 years. When Earth enters the sign scorpio, which represents the sexual functions of the Grand Man of Heaven, she gives birth to a new planet. Moon makes the eighth planet, there will be four more, thus making twelve—one for each of the twelve signs of the Zodiac.

"The dark side of moon, so-called, the side not seen by earth beings, is a paradise of light and beauty, the Nirvana of departed earth souls, that is those who have departed since the birth of Moon.

"The solar system remains 2,200 years in one sign. It entered aquarius in 1900, and must pass through capricorn and sagittarius before reaching the celestial scorpio—on the regenerative plane scorpio becomes the white eagle or dove—which will require about 6,600 years of earth time, and then another child planet will be born.

"Earthquakes are Earth spasms, vibra-

tions or orgasms, caused by the descent of suns magnetic fluid which enters earth at the South pole matrix. From now on until moon breaks away these magnetic shocks will occur with increased frequency and violence. Sensual minded people will be taken out of material expression in great numbers but the "pure in heart" will survive.

"The climax of earth throes will be reached during the year 1916 and those who survive the ordeal will live to see the beginning of the millennial reign of the aquarian age—the age of men and women.

"Having been taught the art of transmutation I shall enter into the new rate of motion, the fourth dimension, and dwell on moon until that Divine Child goes to its place in the cosmic cycle."

Here the manuscript ended.

Late in December of 1904 I visited Portland again and called at the military barracks to see Major L—and ask if Moon explorer was still there. The major informed me that the tramp disappeared on September seventh and that no trace of him had yet been found.

I often ask, was the manuscript written by an insane man, or by one with "Method in his madness." —*The End.*

"Sic itur ad Astra."

BY LUCIUS A. BASSETT.

Such is the Way to Immortality.

I saw the Zenith at dawn of life,
When taught of "The Twinkling Star";
And watched the glory in peace and strife,
When ushered from home to war.
Still, just as "above the world so high,"
The radiance, surpassing gem,
Streams forth "like a diamond in the sky,"
And reminds us of Bethlehem.

We gather shells from the sea-beat shore,
And know that in calm or breeze,
There is rise and fall, and unceasing roar
Of the waves, with their mysteries;
The saline breath of the ocean grand
Is wafted across the deep,
And marvelous growing pervades the land
In bounds which the waters keep.

We live and learn, but shall pass away,
And lest we forget our theme,
While quenching thirst in the every day,
Let us drink the eternal stream;
Beginning wisdom at present fount,
Yet slake at Pierian free,
Imbibing strength from the Olives' mount
Unto immortality.

Stellar Science Department

Were You Born in the Sign Scorpio?

HENRY CLAY HODGES.

If you were born between October 23rd and November 22nd, the Sun was in the zodiacal sign Scorpio. This position of the Sun in a natal chart generally increases the vitality, but if the horoscope shows affliction there is a liability to an early and sudden death, and a death often occurs in the family near the birth of the native.

People born in this sign are inclined to make laws and insist that others shall live by them. Jealousy is a marked characteristic and when suspicion is aroused of wife or husband they are very liable to commit murder; for this reason parents in rearing children born in this sign should early instill into their minds the importance of restraining their tendency to govern others and overcoming their inclinations to suspicion. Heart disease is the only disease that the Scorpio constitution may be said to be liable to.

The first decanate of Scorpio is governed by Mars and this nature is sure to be misunderstood by the practical people of the earth. They are quick tempered, known as the most irritable persons in the world. Theirs is a life of constant worry and strife. They possess intuitive genius and should follow the crafts where they may apply their ingenuity.

The second decanate, from the 30th of October to November 10th, is governed by the planet Jupiter, and those born at this time possess the occult, or psychic nature of Scorpio. They have a peculiar temperament, are not easily understood, and are apt to go to extremes in their manner of living, either enjoying too great a luxury or becoming penurious; there is ever a contradictory influence at work, of rise and fall, which will be found according to the different aspects in each horoscope.

Among the natives of Scorpio are many of the greatest surgeons and chemists the world has ever known, who work for their love of destruction and reconstruction. These natives are usually most successful and are sought as the "great people" of

their age. Theodore Roosevelt is a native of this sign.

Those born in the third decanate, from the 10th to the 20th of November, possess the most lovable traits of the Scorpio nature, are the most successful in acquisition, but are free spenders, their hearts being easily touched by misery, pain and suffering.

While some of the characteristics above mentioned will be recognized as belonging to natives of the sign Scorpio, it must be remembered that the positions of the other planets at the time of birth tend to counteract or intensify the Sun's influence to a greater or less degree. For example, while the Sun is passing through the sign Scorpio, the Moon enters all of the signs (the position of the Moon in each nativity depends upon the date and hour of birth)—and the influence in each sign may be noted by the following:

The Sun in Scorpio, and the Moon in Aries; hard, positive, with physical and mental combativeness, should keep their wills under control of their reason, unless educated liable to depravity, and should be taught the folly of jealousy; the Moon in Taurus softens the Scorpio nature, gives love of music and art, increases conjugality; Moon in Gemini, active in art and science, difficult to submit to poverty or work at physical labor, and if so, liable to extreme carelessness; Moon in Cancer, activity in financial matters, may lack practicability, desire for love and sympathy; Moon in Leo, infidelity in marriage, strong sex passions, apt to be dreamy; Moon in Virgo, active, positive, critical, fault-finding, ostentatious, with intense passion; Moon in Libra, doubtful, scan and interrogate the future, have nobility of feeling, good judgment; Moon in Scorpio, independent, self-reliant, are clear and logical in the realms of the five senses, only difficult to form an acquaintance with; Moon in Sagittarius, hard, positive, rash in speech, sarcastic, require careful education and culture, sometimes insane with anger; Moon in Capricorn, aristocratic, fond of external display, best suited to

government employ, proud, prodigal, cling to set rules, cautious; Moon in Aquarius, conservative, good judges of human nature, have extreme regard for public opinion, oftentimes fail through desire to excel in display; Moon in Pisces, restless, studious, with desire for education and literary attainments, nervous.

The Outlook For November, 1910.

BY FREDERICK WHITE, PRES.

National Astrological Society of the United States.

The New Moon of November occurs on the 1st, at 7:56 p. m.; and the Full Moon on the 16th, at 6:25 p. m., Chicago Standard time, or one hour earlier for Washington, D. C., time.

At the time of the New Moon the Sun is 9° in the sign Scorpio applying to good aspects, a sextile of Uranus and trine of Neptune; both aspects being favorable, indicating a more even and harmonious period than has existed in the past month. The good effect of these aspects will not be felt till about the 14th of the month, as the Sun is separating from an opposition of Saturn the early part. I consider the outlook favorable for general business affairs, and for the public generally, after the 10th of the month; early in the month I do not consider the indications as favorable. The stock and cereal markets will be subject to unusual activity; on the 18th of November, Jupiter will be in exact opposition to Saturn, and on the 3d and 4th of the month Mars in conjunction with Jupiter, both coming to an opposition of Saturn. These aspects indicate unsettled conditions in the stock markets and will probably affect cereals. I look for the markets to have some quite radical depressions during the month; those who speculate will do well to use plenty of margin. The stocks should be the most active. I do not consider the first three weeks of the month favorable for making investments of importance, or for starting important business affairs; better wait till after the middle of the month. I shall expect the weather to be quite favorable generally, although the usual disturbances for this time of the year may occur. Un-

usual weather conditions and sudden changes may be expected about the 18th of the month.

It is usual when Jupiter comes to an evil aspect of Saturn for business generally to be panicky, and I shall expect periods of depression off and on after November till as late as March, 1911, as Jupiter will retrograde into an opposition of Saturn early in the new year.

The Days of November. 1910.

1st—New Moon, opposite Saturn early in the day, is unfavorable for risks, changes, asking favors, etc. Sell.

2d—Moon applying to good aspect, should be generally a good day.

3d—Moon not strongly aspected, looks quiet and dull.

4th—Moon no important aspects, is quiet and uncertain.

5th—Moon out of aspect, dull and quiet.

6th—Moon trine with Saturn at 8 a. m., is very good for all Sunday affairs.

7th—Moon sextile to Sun, 8 a. m., is very good; push affairs, ask favors.

8th—Moon square with Jupiter, 2 p. m., is active, changeable and uncertain.

9th—Moon square with Venus, 10 a. m., is active, changeable; avoid extremes.

10th—Moon not strongly aspected, looks quiet, fairly good.

11th—Moon applying to trine of Venus, is quite good in the p. m.

12th—Moon trine with Sun, 10 a. m., is very good; push affairs, ask favors. Buy.

13th—Sunday, no close moon aspects, but good aspects of Sun indicate a good day for general affairs.

14th—Moon square to Uranus and Neptune, 2 p. m., is active, deceiving; be very careful and avoid risks.

15th—Moon conj. with Saturn, 8 a. m., is deceiving; avoid risks; p. m. is better.

16th—Moon sextile to Neptune, trine to Uranus, should be generally favorable.

17th—Moon not strongly aspected, indicates a quiet day.

18th—Moon not aspected, Jupiter and Saturn badly aspected; sell, avoid risks.

19th—Moon applying to good aspect of Mars, is slightly good for general affairs.

20th—Sunday Moon applying to aspects of Uranus and Neptune, is very deceiving and changeable.

21st—Moon square with Saturn at 9 a.

22d—Moon not in important aspect, is m., evil and deceiving; use care. quiet, uncertain.

23d—Moon square with Venus at 9 a. m., active and changeable.

24th—Moon sextile with Mars, 10 a. m., is generally good.

25th—Moon not closely aspected, but should be a generally good day.

26th—Moon sextile to Venus and Sun, should be a very favorable day

27th—Sunday. Moon square with Uranus and Neptune, is active, changeable and somewhat deceiving; be careful, avoid arguments, disputes and contention.

28th—Moon opposite Saturn, 10 a. m., is evil, deceiving; be careful.

29th—Moon conj. with Mars about noon, is generally unfavorable.

30th—Moon sextile with Uranus, 6 a. m., is generally favorable.

Scorpio.

By DR. GEO. W. CAREY.

Oct. 23—Nov. 22.

Calcareo Sulphate.

This can be obtained by precipitating a solution of calcium chloride with dilute sulphuric acid. After evaporation the powder should be triturated with sugar of milk to 3d, X. potency before taken internally as coarser preparations can not be taken up by mucus membrane absorbents and carried into the circulatory system.

Sulphate of lime is found in all vegetables, fruits and grains in very fine particles and can therefore be used in blood and tissue. Its chief office is to clean out any decaying or vitiated organic matter (called heteroplasm by Virchow) in the glands or interstices of tissue; to cause the infiltrated parts to discharge their contents readily, and eliminate disintegrating organic matter so that it may not, by slow decay and fermentation, break down cells of healthy tissue. The union of lime sulphate with oil, albumen, fibrine, forms epithelial cells, that means the cellular struc-

ture or tissue near the surface of the body.

Epithelia means *upon, over or covering*. A deficiency of the Scorpio salt causes a breakdown of epithelial tissue and forms the exudation called pus, which must be thrown out through a natural or artificial outlet.

The third stage of all colds, catarrh, lung troubles, boils, carbuncles, ulcers or abscesses shows a lack of proper balance of this lime salt.

Silica hastens the process of suppuration in a natural manner, while calcium sulphate closes up the process by building healthy tissue after the discharge of dead matter.

Albuminous, oily, fibrinous or watery exudations indicate deficiencies in other cell-salts.

Calcareo Sulphate corresponds with the zodiacal sign Scorpio. Persons born between dates October 23rd and November 22nd possess a high magnetic vibration caused by influence of Sun on the blood at that particular angle.

Scorpio people possess "hidden fire" and qualities that do not manifest until the native has passed through *adversity*, and endured many trials and tribulations. So, their salt in natural state, before the *transmuter* (water) has been added is of little use; but when lime meets water and sulphur the Alchemy of Chemistry operates and produces plaster of paris, a substance of great use in arts and sciences. Thus does *adversity*—water being adverse to dry lime; and the trials of chemicalization perfect the "White Stone" as Adversity changes the Scorpio to "White Eagle." Scorpio is a water sign governed by Mars, a fiery angel (or angle) and these people must be careful and not allow too much steam.

Gems: Topaz and malachite.

Astral Colors: Golden brown and black.

In Bible Alchemy, Scorpio represents Simeon, the second son of Jacob, and means "Hears and is heard."

In the Symbolism of New Testament, Scorpio corresponds with the disciple Andrew—meaning ascension or transmutation.

It is an awful thing to get a glimpse, as one may at times; of some small, tiny

thing which works the mighty machinery of fate, and observe how the destiny of an individual may turn, on a moment's delay or advance, from another small cause or upon some one else doing something else some where some time. Let each individual stop and consider the circumstances of his life and how its lot has been determined, for when Fate wills something to come, she sends forth a million little circumstances to open the way. Oh, Fate, with small means are thy ends attained!—*Science and Key to Life.*

Science, Philosophy and Astro Aphorisms.

L. EDWARD JOHNDRO.

Astrology and Biochemistry go hand in hand along the path of Life; astronomy and chemistry were born only through and at the death of these. Back to the living sciences, the tomb grows warm for the resurrection.

If through losing life we find it, how surely, then, must Astrology and Biochemistry rise again from their dead ashes.

They have not lacked tombstone inscriptions while they have slumbered, for the writing lies exposed in every chemical and astronomical fact.

The alchemical melting-pot of all sciences is very near the flame of Christian Science. But let us recognize not only the flame but the melting-pot (astro philosophy) and the metal.

If the planets are babes in the cradle of the cosmos, who rocks the cradle? Perchance the older sons (suns).

Woman appeared on the scene of life when some ancient sun "dottered" on his way. She has starred since they co-met.

If Uranus was as extensive as it is broad its individualism would be recognized as ideal.

Neptune is very like an elastic band; the more you draw it out the thinner it appears.

When we speak of a condition being as broad as it is long we mean that Uranus and Neptune are in balance, but when we speak of narrowness and great depth, we speak in terms of Saturn.

In astro language the "Son of the Most High" is the ruler of the midheaven.

Those who have planets rising naturally believe in the ascension, while those with planets setting (Darwin, Huxley, etc.) naturally preach of the descent of man.

Those with planets on the zenith at birth go up to fame, but those with them at the nadir go down to posterity.

The ladder of Uranus is on the western skyline, where he continually descends to peer into the darkness. That is why his natives come to their zenith only after they have descended to the grave (nadir).

The ladder of Jove is in the east, by which he climbs to his zenith in his day.

Saturn rises on the plumbline and his climb is ever in resistance to gravitation; hence his fateful tendency. He keeps close to earth, this opportunist.

The home of Neptune is the nadir; her up is Saturn's down. Being too soft to penetrate the earth, she often ends by dropping off and taking to the wings of fancy.

Department of Psychical Sciences and Unfoldment

By J. C. F. GRUMBINE, D. D.

Fellow of the Society of Science, Letters and Arts, London, Eng.

Never in the history of the world has there been such an awakening among the people in occult mysteries. We get to see the masses and classes at the same time;

rushing after pleasure strikes, one as very natural, although peculiar. The reason is obvious in the closing and opening of a new age, the ending of the age of Pisces,

with its attending wet and cold influences, and the advent of the Aquarian age, with intellectual and spiritual freedom there is a movement downwards objectively and a further advance upward subjectively, to fulfill the dualistic and opposing cycles. A sunset, and one sun sets on a field of carnage and of ruins while another on one full of blossoming roses. Such is life. Civilization is not measured by the life of one generation or the swing of a pendulum. Life outworks its interior plan and unfolds by exterior and material phenomena, which seem contradictions. A spiritual man or woman needs not wear weeds to prove his devotion to truth as a saint need not don a black robe to parade it before the public. But symbolically the correspondence exists just the same, for a spiritually minded man is no longer a gourmand or a pleasure seeker or lover. One eats to live, the other lives to eat. One works through, with and by means of a body and fine senses, the other lives for them.

Now this larger awakening of the spirit augurs everything for the Aquarian way. If he lives in Chicago, he will so work that that city dons the robe of purity and light, and cares most for a will that rises to the finest issues and incarnates the noblest and most beneficent ideals if he resides in Boston or New York, wherever brains or money are disproportionately loved, he will see to it that both become agencies of spiritual uplift and good. And so out of the water of Pisces, whether it be the mother element of a new birth or the salt tears shed by misery and despair, the Aquarian way is resurrecting the life which now stirs in the world and bids it awaken to greater things. Deterrents exist in one's own home and city. Where one loves the truth and seeks to live a spiritual life nine go the other way. That is always so. Nine-tenths is the measure, which weighs men in a balance in which their lives show the upward or downward tendency. When Jesus healed the lepers, one only returned to give thanks.

Where are the nine, he asked?

They went to Jerusalem or any other city to indulge their senses.

The New Thought Movement, Theoso-

phy and even Spiritualism wane for lack of support. Hundreds have been blest. Where are the nine? Are their names enrolled on the subscription list of The Stellar Ray or other organs, which brought them knowledge, light and freedom. How many are blessing Alvidas for his great inspirations in the Science of Being? Still let us look forward, for the few, if not the many who love the fight, were never more illuminated, never stronger in courage and power of spirit, never better able to battle for the highest and best. We are hearing less and less of fraud in Spiritualism and Theosophy, and more and more of facts, on which communion and communication of incarnate and excarnate spirits rest. Thank God for that! There is going to be more retailing of "home made" bread, "home spun" goods in the markets of the world. The age of adulterations is pretty nearly over and the age of spiritual values at hand. Let us look up—that's what the Aquarian age means, not down into the mud and scum of things of the age of Pisces.

In answer to a question asked by M. L. P., of Howard, Neb., as to the historical personality of Hermes Jusemegistus, I wish to add, briefly, that there is every reason to believe that he was a leader of an occult school which flourished about the time of the greatness of Alexandria. His doctrines are set forth by Anna B. Kingsford and Edward Maitland in the "Perfect Way," and in a little book written by Dr. Kingsford on Hermes. He advocated doctrines similar to the Platonists and not dissimilar to the Neo Platonists and Christian mystics and symbolists. He was a hierophant, like Milchezidec of Salem, the city of light and peace.

What you say of the Greek myths is true and you will find much valuable matter in Mr. Hodges' Science & Key of Life, the last volume—also in Natural Genesis, by Gerald Massey.

N. B.—Mr. Grumbine is on a lecture tour in Cleveland, St. Louis and other cities. He is conducting his classes by mail and despatching his books with promptness and intelligence. Address him, Back Bay Post Office, Boston, Mass.

Miscellaneous

Happiness.

By MADAM DUBOIS.

The subject of happiness has been discussed from every stand-point; but it remains a condition to be desired, and obtained if possible. No one has a monopoly on it, and it is not controlled by any trust.

Every human being appears to be pursuing happiness, though they do not all call it by that name. Some are racing after power, riches or honor; and many think that health alone will bring it. A few desire above all else knowledge, love or peace; these believe that the possession of any one of the latter would be the acme of happiness. People do not only believe it to be obtainable, but that it may be obtained by them, if they seek long and earnestly enough.

Man's perpetual search, hither and yon, for something that when found may be elusive, is pathetic. During the season, 300,000 people go to Coney Island every day. What do they go for? Do they find it? If so, do they always take it home with them?

Happiness is fitful; it is made or marred by trifles. Unless it is built on a firm foundation, it is as shifting as stage scenery, and as flimsy. A child is perfectly happy over a soapbubble; the bubble bursts and the child cries from disappointment—momentary happiness gone! A single reprimand will take all the happiness from its little life for days.

Only the worst pessimist who has become discouraged by the elusiveness of it, declares that there is no happiness to be found.

Happiness is merely one's mental attitude toward things, people and conditions. There is no happiness or unhappiness for the one who cannot sense either condition. It depends upon one's power to remember; also upon one's power to forget; power to remember the good and the beautiful things of life, and to forget the unlovely. It does not depend upon one's environment or condition in life, but on character.

We must learn the lessons taught by yesterday's unhappiness; we must be happy to-day, if possible, having no fear of to-morrow; because to-morrow is a myth.

The things that make for happiness at sixteen, rarely do at twenty; and at twenty, one may bow down and worship an ideal which, at the mature age of forty, has become obsolete in one's experience, and cannot possibly cause happiness—more likely misery.

There are people, and they are in the majority, who are not in any way vicious, criminal or immoral; they are just plain queer. It takes a saint or a hero to live with them, and people who live in families must contact them daily. Love covers much; it also leads people to hide any cause for domestic unhappiness; but it creeps in unconsciously, unless people can create happiness from some inner source.

Those whom one might envy, having as might be supposed, everything that makes for happiness, are oftentimes most miserable. Many of the very wealthy of this and other countries, are living under wretched domestic conditions, wealth has but little to do with it; sudden poverty sometimes restores it.

Much of our happiness is a reflex action; we give it to others, and receive it in return. It must return in some form to the sender. It is the law. "Whatsoever a man soweth, that shall he also reap."

It is our privilege to be actively, joyously happy now, not waiting for any future state of bliss into which we may jump when we pass out. Our heaven of happiness is waiting for us here and now, if we can understand and grasp the truth.

A consciousness of work well done, and sacrifices made, bring their measure of happiness; but true happiness—the only kind that is worth striving for—is found in forgetfulness of self in the service of others.

It is only by doing our best, irrespective of the opinions of others; doing the duty that comes to us, well; and by living a life of usefulness, having "Others" as our

motto, that true happiness may be sustained.

It has been said that happiness is an optimistic habit. If that is true, we should form that habit through cheerful, optimistic thought.

Horace Fletcher says: "Happiness is the result of conscious usefulness." Any useful, honorable work, combined with helpfulness, is bound to bring happiness to the one who accomplishes it.

"A man is not rightly conditioned until he is a happy, healthy and prosperous being; and happiness, health and prosperity are the result of a harmonious adjustment of the inner with the outer, of the man with his surroundings."

Therefore, "Keep thy heart with all diligence; for out of it are the issues of life."

The Story of a Big Tree.

A member of the faculty of Leland Stanford university, in California, who is an authority on systematic botany, has gathered some interesting data concerning the life history of a big tree there, belonging to the "sequoia gigantea" family, a kind of tree found nowhere but in the Pacific states. The tree in question, according to the authority mentioned, was 15 feet in diameter five feet from the ground and was 270 feet high, and its age was placed at 2,171 years.

When felled this tree showed an enormous surface burn on one side 30 feet in height and occupying some 18 feet of the circumference. This was ascertained to have been due to a fire that occurred in the year A. D. 1797. When cut the tree had already occupied itself for something over 100 years in its efforts to repair this injury, its method being the ingrowing of the new tissue from each margin of the great black wound. When the tree was cut the records of three other fires were revealed, branded in the same odd manner.

Briefly summarized, the history of this tree is about as follow: It began its existence during the second century before the Christian era. During the first year of our era it was about four feet in diameter about the base. When a little over 500 years old, about the year A. D. 245, there occurred a burning on its trunk three feet wide. One

hundred and five years were consumed in covering this wound with new tissue. For something like 1,196 years no further injuries were registered.

When, in A. D. 1441, the tree had attained the age of 1,719 years, there came a second big burn—in two long grooves, one and two feet wide, respectively. Each had its own system of repair.

Then came 139 years of growth, including the time consumed by covering the wounds.

During the year 1580, when the tree was 1,851 years old, there occurred still another fire, this time resulting in a burn on the trunk two feet in width. Fifty-six years were required to cover this with new tissue. Two hundred and seventeen years of growth followed this burn.

The tree was 2,068 years old, when, in 1797, it was the victim of a tremendous fire, resulting in the great 18-foot-wide scar. One hundred and three years, between 1797 and 1900, enabled the tree to reduce the exposed area of the burn to about 14 feet in width.

In each of the three older burns there was a thin cavity occupied by the charcoal of burned surface, but the wounds were finally fully covered, and the new tissue above was full, even, continuous, and showed no signs of distortion or of the old wound.—Harper's Weekly.

"Raw" Foods.

EUGENE CHRISTIAN.

Foods that have ripened and been brought to a state of maturity by nature cannot consistently be called "raw." The origin of this word was the effort to describe something that was unfinished, crude and rough, or in some way objectionable.

Think of applying this ugly word to a luscious bunch of purple grapes swinging to and fro in bowers of green; or to a hickory-nut that has ripened in the top of a mountain tree, and whose life-giving properties have been filtered through a hundred feet of clean, white wood. Or to a delicious apple, or peach, reddened, ripened and finished; born from the fragrant blossom and

nursed and nurtured to maturity by the soft beams of the life-giving sun.

These things are finished, ready for use; they are perfect, they are not raw, they are done; and when they are changed by fire they are undone. In the true sense of the word, cooking that which nature has ripened really renders it raw—hopelessly raw.

An uncooked beefsteak could, with much consistency, be called raw. It looks raw and tastes raw. In the sense that the shoulder of a horse from which the skin has been worn by a rough collar is raw, so, is an uncooked beefsteak raw. We cannot accept the sweeping statement that all things are raw that are not cooked, though a thousand dictionaries were to say so. The word raw cannot be made to truthfully describe fruits, nuts, plants and grains in a perfect state of maturity. These were evolved by perfect laws or created by some supreme intelligence. They were sown with prodigal hand over the face of the earth; here they have blossomed and matured; they have been finished by nature, and no care-worn and misguided housewife can, with a blackened skillet filled with hot hog fat, possibly improve them.

Ten Tons of Seed for Re-stocking National Forests.

Washington, D. C., July 29.—The U. S. Department of Agriculture is using this year on the National Forests over ten tons of tree seed. Most of this seed has already been planted or sown. The seed will be utilized later in the season, as favorable conditions are presented.

It takes a great many tree seeds to make ten tons. Jack pine, the most important tree for planting in the Nebraska sand hills by the Forest Service, will average something like 125,000 to the pound. Of western yellow pine, the tree most extensively planted throughout the National Forests as a whole, 10,000 seed will make a pound. Altogether the ten tons of seed to be used this year represent perhaps 300 million single seeds.

If every seed could be depended on to produce a young tree suitable for planting, the result would be a supply of nursery stock sufficient to plant three hundred thousand acres of land, but no such result can be

looked for, because many seeds do not germinate. Most of the seed will be sown, either broadcast or in seed spots, or planted with a corn planter, directly in the place where the trees are to stand.

Even when nursery stock is raised a liberal allowance must be made for loss. In the first place, a considerable percentage of the seeds will be found to be infertile. Of those which germinate, many will die before they leave the nursery beds, and many more will be lost in transplanting. If from a pound of Western yellow pine seed that contains 10,000 individual seeds, 4,000 three-year-old transplants are available for field planting, the Department of Agriculture has obtained satisfactory results.

There are now twenty-four National Forest nurseries with an annual productive capacity of over eight million seedlings. But there are many millions of old burns on the National Forests which are waiting to be restocked, and some quicker and cheaper method than the actual planting of nursery-grown trees is urgently needed. Therefore the foresters are making experiments on a large scale with different methods of direct sowing and planting, and most of the seed gathered last year was obtained for this use.

Broadcasting has already been found to give good results in some regions. It was first tried in the Black Hills of South Dakota, with an encouraging outcome. To broadcast an acre of land with yellow pine seed about eight pounds of seed is used. One of the most formidable drawbacks to this method is the extent to which the seed may be consumed by birds and rodents. If the season happens to be one in which food for these animals is scarce, the loss is very heavy. The problem of control of animal pests, such as field mice, ground squirrels, and gophers, which eat the tree seeds, and also the further problem of preventing the depredations of rabbits, which are altogether too fond of the little trees themselves, whether nursery transplants or field-grown seedlings, is receiving the attention of the Biological Survey experts of the Department of Agriculture.

In some localities the department has had to purchase seed, but most of that used is gathered by Forest Service men themselves. The cost of gathering has varied for the different regions from thirty-five cents to

one dollar a pound. As a rule the seed is collected in the fall months, when most conifers ripen their seed. Parties of three or four men ordinarily work together. Where lumbering is in progress the collectors follow the sawyers, and take the cones directly from the felled trees. In standing timber the task is much more arduous. The men must often climb tall pines and pull the cones from the branches as best they can. Where these are on the extremities and beyond the reach of the hand, the pruning shears are used. The cones are dropped to the ground and then gathered into buckets and transferred to sacks, in which they are carried to a central point for further treatment.

The extraction of the seeds is tedious rather than difficult. In some cases the cones are spread out upon sheets in the sun, when, after a time, they open and the seed drop out; in other cases it is necessary to resort to artificial heat. This is applied by placing the cones upon trays with screen bottoms and raising the temperature of the room to the proper degree. The cones open, the winged seeds fall out, and the seed is separated finally from wings and dirt by a fanning mill. A good many seeds have been removed from the cone by hand, but this is a sore trial to the fingers of the pickers and an exceedingly slow process.

Hereafter Days.

Hereafter days are painted bright,

And parsons tell us they will be

One never-ending round of light,

Perpetually trouble free.

They say there'll be no tears to shed,

No aching hearts, no weary limbs,

But with a halo on each head,

We'll spend our moments singing hymns.

I've thought about this thing a lot,

And thinking of it, wondered, too;

What makes this earth a beauty spot,

A vale of joy for me and you,

'Tis not alone the blushing rose,

For winter comes and kills its bloom,

'Tis not alone each thing that grows,

For each in time must meet its doom.

I never solved the problem quite,

Until the time that I took ill,

And later, being weak and white,

The doctor said I must keep still.

For weeks he made me sit around

With not a single thing to do,

I couldn't even dig the ground

Where hollyhocks and sweet peas grew.

Wife waited on me hand and foot,

As kindly as a good wife can,

She filled my pipe, and even put

My slippers on. She hourly ran

To do some kindly thing for me

And there were times I almost cried!

With naught to do and worry-free

I found myself dissatisfied.

But when I got to work again,

The sun came out and skies were blue,

And I decided there and then,

We're happiest with things to do

And when I die and go above

I want to get to work at seven,

I want to work for those I love,

For if I can't, it won't be Heaven.

—Edgar A. Guest.

JUST ISSUED.

How to Converſe with the Spirits of Dead.

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By J. M. Peebles, M. D., M. A., Ph. D.

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Our sins are rather of omission than commission and skeptics cannot get away from the fact that forecasts based upon the assumption of stellar law and influence can be and are continually made, which mere conjecture, by the most lucidly reasoning,

human being could never evolve.—*Science and Key of Life.*

Supernormal Development

This is the age of aeroplanes flying in the air in an heavier than air machine is a fact. So is the greatest fact of all facts *spirit communication*. Our so-called dead are alive, and as Sir Oliver Lodge wrote in Harper's Monthly, "They are working like Trojans to make us hear and see them, and some of us can?"

Why not learn how in your own home, and so be comforted by loving messages from your spirit loved ones. J. C. F. Grumbine is an expert in supernormal psychology and is able to teach you. Send now for full list of circulars, delineation of your powers and book list, enclosing stamp addressed envelope. Address J. C. F. Grumbine, Back Bay Post Office, Boston, Mass..

Apples a Cure for Drink.

The eating of raw apples as a cure for the drink habit was confidently recommended by Dr. Samuel Bailey at the recent state convention of Iowa Horticulturists at Des Moines, says the *Milwaukee Wisconsin*. He told the delegates that eating apples will not only abate the appetite for liquor, but will cure the most confirmed drunkard if the drunkard will eat enough of them. The doctor did not put forward the apple cure as a theory, but as a fact demonstrated in many instances within his personal knowledge. He said, furthermore, that the appetite for tobacco is also limited by the eating of apples.

If apples will cure the drink habit they are the safest remedy that ever has been proposed. Moreover, they are ready to everybody's hand and easy to be tried. It should be a task of little difficulty to induce those who need the cure to try them. Many a man would eat an apple or a barrel of apples who would refuse to sign a pledge.—*Health Culture.*

It is sad to contemplate the number of men who are willing to go without food and clothing in order that they may contribute to the prosperity of the saloon-keeper.—From October *Farm Journal*.

The Swastika For Success



Success Club All Seekers

November affirmation: "Charity."

"Charity" was our telepathic word for October. Who received it? The Bible says "Hope, Faith and Charity, but the greatest of these is Charity." The New Version makes it "Love." So Charity and Love are the same. If we give love, it is the best charity we could give. None are too poor to give love. It is one of the things that the more we give of it, the more we have to give. Like the Widow's oil, it cannot be exhausted. When we give love, it helps us, makes us happier. Is it charity for the rich to throw money to the poor without a kind word and no love or self-denial going with it. The money will help them, but the giving of it does not help the donor unless love goes with it.

One of our members who asked the help of the others to sell her home, writes us she has sold. We hope to hear from others soon that success has come to them. Please send success thoughts to No. 1085. She wants to collect money owing her and to sell her work. We would advise her to join the American Woman's League to help sell her work in the large city Chapter Houses, where the rich will see it. Anyone wishing to join the League will please write to us for information, as we are anxious to have all our readers become interested in the grandest movement of this century. We wanted all our Club members to be in the Founder's Chapter so as to enjoy the income and special privileges, but that is closed now. Our youngest member, Maryaylette, is also the youngest member of the Founder's Chapter, and is No. 100,000.

Have you a talent for drawing or painting? Would you like to get the best instruction free? Then send us 50 subscribers for STELLAR RAY at \$1 each and we will give you a free scholarship for a Mail Course, and if you pass after taking it, you will get \$60 a month for expenses in

the Art University for a year, to study under the best teachers. Send us four subscribers to begin with, and promise four a month and you can begin your studies at once and not wait until you secure them all.

If you have no talent for Art, but have for Music or Business or wish to take any course of instruction, write to us at once.

We still offer Life Membership in this Club to anyone who sends three new subscribers for STELLAR RAY. If League members send them to the League, they must write us at the time, giving full addresses of the subscribers and enclose a stamp for their membership card and badge.

We want all success seekers to join our Club. We make no charge for the help we give, but we do not like to enroll anyone who has not shown a real desire for success by sending the \$1 fee (to help meet expenses) or by securing the three subscribers for STELLAR RAY. You can send two for S. R. and two for *Aquarius*, a fine little magazine at 50c, now. Or, if the subscriptions are sent to us in cash, \$3 worth to any magazines will do. We do not wish others to pay for your membership, but if they wish to do so, we will enroll you upon receipt of a dime and two stamps, for "Dollars Want Me," a very helpful little book for Success Seekers. We do not want any left out who really wish to succeed.

Last month we mentioned a company boring for oil and gas we had invested in. They have gone over 500 feet and find the same geological formations found in the noted Pennsylvania oil fields. The indications are good. The oil tested in this section was found to be of the best quality. The promoters of this company are honest business men of high standing, who have risked much themselves on their faith in finding oil. It is said that Fortune knocks but once at any man's door. We do not

always recognize him. Many have made fortunes by buying a few shares of oil stock with no better showing than this company has. We would like for every member of our Club to have a few shares, and help by thought force to bring success. As the money is spent in the work, no one can get any back if no oil is found. Not one company in a thousand ever pays back any money received for stock. The H. P. M. Co., in which many of us are interested, failed to find the gold Col. Post expected, but when he passed away, the company was left in honest hands and by many of the stockholders uniting in *success* thoughts, the property has been saved and it is now expected will bring back most enough to pay back all invested. This is something really wonderful. Under some managements the promoters would have gobbled it up and the stockholders never heard another word from it, as is so often the case. We asked all who were interested in this company to send us their subscription for STELLAR RAY for at least six months, so that we might keep them posted. Several hundred of them are now interested in this oil company. We will keep them posted if they will send us their subscription for STELLAR RAY. Send it at once and hold the strongest success thoughts you ever had and we will SUCCEED.

Our advice at all times, to all people, is never to invest in an uncertainty more than you can afford to lose or money that you will suffer for. There are few of us

who would really suffer for the loss of \$10 or miss it in a year. It would go in some other way.

It is our dream to found a "Swastika Colony," where all will be successful. We expect this oil stock to open the way, so we wish all of you to profit by it. In some companies each dollar has brought \$100 or more.

We thank those who have sent us subscriptions for magazines to help those women we mentioned who are trying to secure memberships in the A. W. League. They need all you can send now. "Baby Swastika" wants all your renewals and subs. to the Ladies' Home Journal and Saturday Evening Post. When you send them to her, care of the Club, get some friend to send hers with yours. Last October she won the gold Swastika pin with a diamond set and several cash prizes, \$10 of which she invested in oil stock and she has gotten \$10 worth of pleasure out of it planning for pleasures "when I strike oil," as she tells everyone. Her faith is firm.

Address all communications about the above matters to "The Swastika Success Club, Manassas, Va."

*This is written several weeks before you see it. Oil may be struck any day, then no more stock would be sold. So if you want a finger in the pie, write at once. The best well in California is 2,200 feet deep. This one may go deeper or may find it at 1,000 feet.

For Domestic Department.

DEAR FRIENDS:—

Why don't you all write us some things you have learned about housekeeping? Everyone knows something that would help another. I have just ordered a "MAK-MOR" Butter Machine. It claims, with one pound of butter and one pint of sweet milk you can make two pounds of nice butter. I am so anxious to try it. If you all will send some helps to us, I will tell you in my next how it works. If it is O. K. it will pay for itself very soon.

I am so sorry I did not tell you country sisters how to make canned tomatoes keep. I always cook a little soda in them, and some salt, and seldom lose a can. Remember this next year. If you read this in time, try canning some green tomatoes to fry in the winter.

Won't all who have a "Fireless" please write us about it. Have any of you ever raised Orris for profit? Do you know any nice way to make money at home? For the best letter received in November and December we will give a year's subscrip-

tion to STELLAR RAY. Tell how you have made money in a plain way, so others can try it. Have you ever raised mushrooms?—M. B. N.

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Omnia Vincit Veritas.

Examination for Ordination as a Minister of the National Astrological Society of the United States. Incorporated 1909, Crystal Bay, Minn.

ARTICLES OF TRUTH.

I believe that, whether the name be Vishnu, Osiris, Jehovah, God, Allah, The Great Spirit, The Great First Cause, or the acknowledged Divine Creator of any religion, *All Is One*, and is summed up in the words "*Infinite Wisdom*." God is the universal mind, wisdom and love, and anything more than this has never been proven.

I believe that the object of life is to attain *Wisdom*, and of accepting all *Truth* that can be proven, not by faith and belief, but by facts; and that *Wisdom* is made known through communication with those on a higher plane than the earth plane, and through the Divine language of *Astrology*, which reveals the workings of the Infinite through Natural and Spiritual Laws, and is capable of being demonstrated scientifically; and that we should prove all things and hold fast that which is good.

I believe that the Buddha, Isis, Moses, Christ, and Mohammed, of supposed history, and the leaders of all great religions, endeavored to prove the fact that the spiritual in man is one with the Universal Mind, and "made in His image."

I believe that the Vedas, the Old Testament, the New Testament, The Koran, the Talmud and the holy books of all tribes, nations and religions, are all sacred books, based upon *Astrology*, the science of creative forces, and all agreeing upon the basic principles of religion, when divested of man made creeds and dogmas, but that these principles have been perverted into mythology and allegory to mystify the people and enrich the church.

I believe in the Universality, or "Fatherhood" of the Infinite Wise, and the Brotherhood of humanity; and that *Truth* is the common bond; and that *Truth* is revealed through the knowledge of the planetary influences as demonstrated by *Astrology*, the veritable Divine Language of the Creator, whereby we are permitted to become more wise, and understand the will of the Creator. *To Know All Is God.*

I believe that religion is simply the following of the Divine Will, and by knowing the Language of the Divine Will, and by communicating with higher intelligences we are permitted to understand the Divine Will; and that which reason cannot accept is *unseen*, and *Truth*, which can be proven, is incapable of being monopolized by any one; and that there is no religion higher than *Truth*.

I believe the *Sao* is the "Creator, Preserver, and Redeemer" of all that is material in our Solar System, without which nothing was made which was made, and that the *Sao* has been personified in every great religion, and

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J. J. Pope, P. O. Box No. 43, Mineral Wells, Texas, writes:—"I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and 'Actina' is the only thing that has ever done me any good. Before using 'Actina' I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."


Kathryn Bird, 112 Lincoln St., Milwaukee, Wis., writes:—"I was troubled with astigmatism and had worn glasses from ten years of age. I could not read or write without them; in a surprisingly short time, after using 'Actina,' I laid aside my glasses and I will never use them again."

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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Omnia Vincit Veritas.

Examination for Ordination as a Minister of the National Astrological Society of the United States. Incorporated 1909, Crystal Bay, Minn.

ARTICLES OF TRUTH.

I believe that, whether the name be Vishnu, Osiris, Jehovah, God, Allah, The Great Spirit, The Great First Cause, or the acknowledged Divine Creator of any religion, *All Is One*, and is summed up in the words "*Infinite Wisdom*." God is the universal mind, wisdom and love, and anything more than this has never been proven.

I believe that the object of life is to attain *Wisdom*, and of accepting all *Truth* that can be proven, not by faith and belief, but by facts; and that *Wisdom* is made known through communication with those on a higher plane than the earth plane, and through the Divine language of *Astrology*, which reveals the workings of the Infinite through Natural and Spiritual Laws, and is capable of being demonstrated scientifically; and that we should prove all things and hold fast that which is good.

I believe that the Buddha, Isis, Moses, Christ, and Mohammed, of supposed history, and the leaders of all great religions, endeavored to prove the fact that the spiritual in man is one with the Universal Mind, and "made in His image."

I believe that the Vedas, the Old Testament, the New Testament, The Koran, the Talmud and the holy books of all tribes, nations and religions, are all sacred books, based upon *Astrology*, the science of creative forces, and all agreeing upon the basic principles of religion, when divested of man made creeds and dogmas, but that these principles have been perverted into mythology and allegory to mystify the people and enrich the church.

I believe in the Universality, or "Fatherhood" of the Infinite Wise, and the Brotherhood of humanity; and that *Truth* is the common bond; and that *Truth* is revealed through the knowledge of the planetary influences as demonstrated by *Astrology*, the veritable Divine Language of the Creator, whereby we are permitted to become more wise, and understand the will of the Creator. *To Know All Is God*.

I believe that religion is simply the following of the Divine Will, and by knowing the Language of the Divine Will, and by communicating with higher intelligences we are permitted to understand the Divine Will; and that which reason cannot accept is unsafe, and *Truth*, which can be proven, is incapable of being monopolized by any one; and that there is no religion higher than *Truth*.

I believe the *Sun* is the "Creator, Preserver, and Redeemer" of all that is material in our Solar System, without which nothing was made which was made, and that the *Sun* has been personified in every great religion, and

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made mythologically to serve as the basis of a religious scheme, as follows:

First. THE IMMACULATE CONCEPTION. The most authentic historical records prove that our first knowledge of religion came when the Vernal Equinox was in the Constellation Leo, the Constellation of the Sun, and the Sun was worshipped at that time as the "Creator, Preserver, and Redeemer" of all material life, commencing the year, by bringing new life in the Springtime, at the time it arose into Northern declination, in the most Easterly part of the Zodiac. This religion gave rise to Sun worship, and continued until the Vernal Equinox receded into the Constellation Cancer, when the elements of that Constellation were added to religion, and Leo being positive and masculine, and the house of the Sun, and Cancer being negative and feminine, and the house of the Moon, gave the basis of the story that Joseph, or the Sun personified, went in unto Mary, or the Moon personified, and conceived and brought forth a child, as personified by the recession of the Vernal Equinox into the Constellation Gemini, when the twin half-God, and half-man element was added. This, being a celestial allegory and myth, was an Immaculate Conception, that is, without flesh contact. The priesthood of succeeding ages perpetuated this myth and when the Vernal Equinox came to the Constellation Taurus, the sacrifice of oxen, calves, and bullocks were added, up to the time when the Vernal Equinox passed over into Aries, when it was considered idolatrous to worship and sacrifice the bovine species, and rams, sheep and lambs, were substituted, yet the real reason was kept secret by the priesthood. The story was still further added to when Christ came as the Lamb of God, and chose fishermen as His followers, typifying the following Constellation Pisces, and in Luke 22:10 Christ tells the two fishermen, or Pisces elements, that the next passover will be in "house of the man bearing a pitcher of water," or the Constellation Aquarius, in which Constellation we now are, hence the new religion of Truth.

Christ came to do away with animal sacrifices, and after Him came bread and wine, to do away with human sacrifice, but now we need no sacrifice other than to crucify our selfishness and control our passions through Wisdom.

Second. BIRTH. At Christmas time the Sun enters the sign Capricorn, or the goat stable, or manger, and at midnight turns Northward in its declination, or is born, and commences to grow and strengthen, and the days lengthen, which is the basis for the story of the birth of the Sun of God.

Third. RESSURECTION. As the Sun crosses the equator in the most Easterly sign Aries, and rises, or is resurrected into Northern Declination, it is the basis of the story of the resurrection, at Easter, and the churches still calculate Easter from the position of the Sun in Aries on the first Sun-day after full Moon,

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proving conclusively the basis of Astrology, still left as a remnant, or clue, to Truth.

Fourth. ASCENSION. The Sun ascending to the sign Cancer, in June, which sign is at the right hand of Leo, or the "Father," the house of the Sun, where Sun worship was originated, in the highest declination, is the basis of the story of the ascension; and St. John's day marks the period, the month being named after the Saint in the Christian era. Moreover, St. John testified that "his light would diminish," that is, that the Sun from June 23 goes South again, or grows less as the days shorten, while that of "one who would come after him would increase," that is, the light of Christ, from Capricorn, going Northward, would grow stronger, as the days lengthen.

Fifth. CRUCIFIXION. The Sun crossing the ecliptic again, going into Southern declination, is "crucified on the Cross," or intersection of the equator, and ecliptic, at the sign Libra, and at this "Passover" time it dies, or goes under the equator, and is buried "three days," or three signs, until its annual rebirth at Christmas time, and so on for time everlasting.

Thus the story of the Immaculate Conception, Birth, Death, Resurrection and Ascension of the Sun of God is taken directly from Astrology, and has been perverted into a myth, like the story of Santa Claus, or Cupid, until it has enslaved men's minds, and promoted ignorance and superstition, even to the shedding of blood and warring of nations.

I believe that religion is an embodiment of the laws of Nature, and that the Creator works through Nature, and that the Study of Nature is the study of the Creator, and that there is a force distinct and separate from the body which influences it, and vivifies it into a living personality, and that this force is *Eternal and Immortal*, and is measured and analyzed by Astrology, the perfect knowledge of which constitutes *Infinite Wisdom*; and that Astrology is that, knowing which all else is made known; and that matter is retarded motion, or crystallized force, next coming sound, then light, then heat, and electricity; and that matter is subject to the laws of force, but the knowledge of the laws of force constitutes *Wisdom*, or the *Mind of the Creator*.

I believe that, to be a minister, one must possess gifts not found in those ministered unto, and that the greatest gift is that of *Prophecy*, without which, to a thinking person, religion becomes a mere farce, or needless show; and that as Buddha, Abraham, Moses, Daniel, Solomon, Joseph, Christ, St. John, Mohammed, and all great religious leaders of ancient history, when *Truth* was better known in its simplicity and purity, were all well versed in Astrology, and used it as a means of *Prophecy*, so ought we, as ministers of the Infinitely Wise, to do likewise, and restore *Divine Prophecy* to religion, and unite the great masses throughout the Universe into *One Grand Religion of Truth*.

Finally, I believe that it is my bounden duty

to ever become more and more proficient in the *Divine Science of Astrology*, as well as the material sciences, and to seek after *Wisdom* in every possible way, and to so understand, subdue, and control my passions and emotions and train myself to meet the emergencies of life, that I may become competent to be a help and guide to any person, at any time, in any place, and in any trouble whatsoever.

I do hereby solemnly and sincerely conform to the foregoing Articles of Truth, and bind myself to support and maintain the Constitution, By-Laws, Rules and Regulations of the National Astrological Society of the United States, to the best of my ability.

WALTER H. LEWIS.

ARTICLES OF TRUTH.

Ordination of a Minister of the National Astrological Society.

Wisdom is my God, and Astrology is the Key to Wisdom.

Reason is my Savior, and Truth is the basis of Reason.

To do good is my Religion, and the Universe is my Church.

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 E'en though thine own heart break;
 We live not for ourselves,
 Forget thine own heart-ache.

Weep when thy comrade weeps,
 Though thou wouldst fain be glad;
 Our own soul's mirth is out of place
 When other souls are sad.

Be still when comrade-hearts are still;
 In their Gethsemane,
 Give from the fulness of thine heart
 Love's silent sympathy.

Nor seek reward in heaven or earth
 For good that thou mayst do;
 But lose thy self in other selves,
 The Christ-life to pursue.

Sometime, with childlike faith and trust,
 I fondly hold it true,
 Bright with Love's Heaven yet to be,
 Earth's skies shall all be blue.

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 In being, the light of other souls;
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 But million-sided, are we to give and collect.

Many lovers ours for aye, our Life shall be;
 Not alone can one friend feed
 The million wants the soul doth need;
 The rest, tho' good, for us, we may not see.

Our love is not less perfect each for each,
 That others claim their own; the light
 That shines in this transient night
 Alone for you, you, alone, can reach.

Expression boundless is, as God above;
 The turquoise earth and air and opal sea,
 Each to us His message be,
 Whene'er within we breathe the words,—
 "I LOVE!"

—Sheldon Clark.

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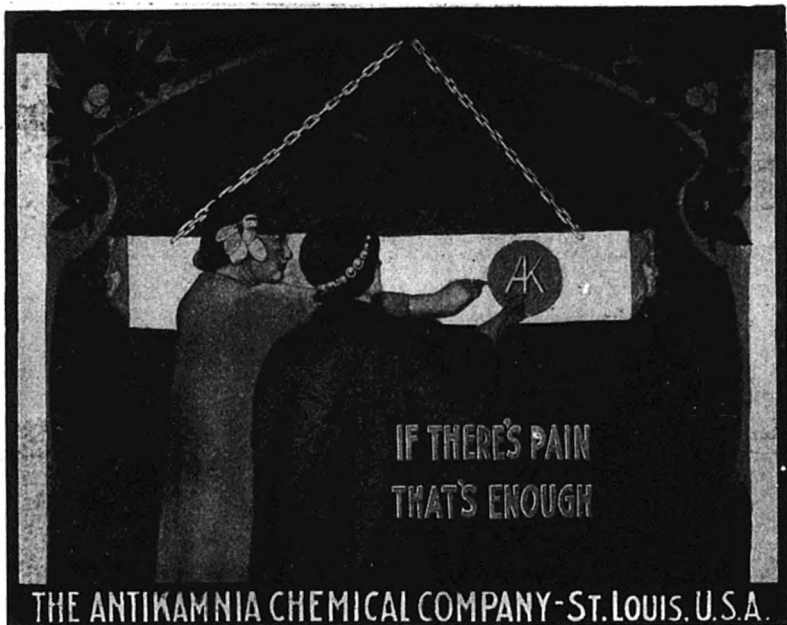
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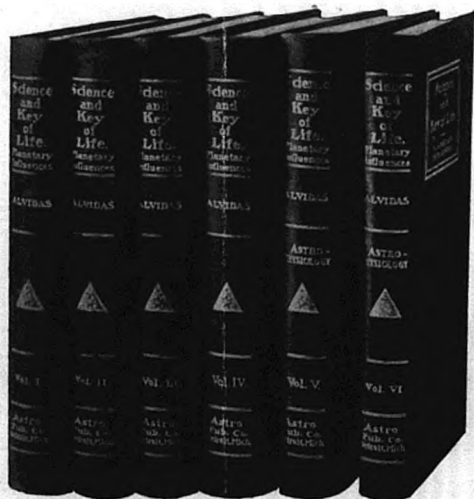
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